

Faust in America

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C'est le peuple, qui compose le genre humain; ce, qui n'est pas peuple, est si peu de chose, que ce n'est pas la peine de le compter. L'homme est le même dans tous les états; si cela est, les états les plus nombreux méritent le plus de respect.

J. J. ROUSSEAU.

I.

The motto makes evident the fact that I do not mean Goethe's Faust. It is another Faust, whose relationship with America will be studied in these pages.

The sentences quoted above, from J. J. Rousseau, contain the revolutionary program of the 18th century. They are true today as well, and, strange as it sounds, still revolutionary. They would make a good slogan for a socialist state, and there are countries today where the fact has been forgotten that "man is the same in all countries."

The man who wrote these sentences on the title-page of one of his books,¹ who could have placed them at the head of all his books, was a German physician, *Bernhard Christoph Faust*—a doctor and philanthropist, deeply imbued with the philosophy of the "Aufklärung", a man who devoted the work of a long life to the people's health and general welfare, a dreamer visualizing a league of nations—an ideal community embracing all mankind, ruled by the same laws, enjoying the same liberties.²

His career was utterly uneventful. Born on the 23rd of May, 1755, in Rotenburg (Hessen), he studied medicine at the University of Göttingen, graduated in 1777 from the Lutheran University of Rinteln, and started practising in his home-town. In order to be nearer to the common people, he then went to the country, and practised in villages for several years until, in 1788, he accepted the position of body-physician to the Princess Juliana

¹ Gedanken über Hebammen und Hebammenanstalten auf dem Lande. Frankfurt a. M., 1784.

² See the splendid essay on Faust by Helene Dihle, *Bernhard Christoph Faust und seine Zeit*, Archiv für Geschichte der Medizin, vol. 24, 1931, pp. 283-311; and the letters of Faust to Paul Usteri, in Zurich; edited by Helene Dihle: *Bernhard Christoph Fausts Beziehungen zur Schweiz und seine Briefe an Paul Usteri*, Archiv für Geschichte der Medizin, vol. 25, 1932, pp. 349-381.

of Schaumburg-Lippe, in Bückeburg, a position that made him independent, so that he could devote all of his time to his mission. Bückeburg was a small town, the seat of a miniature court. Faust remained there for nearly half a century, until the time of his death in 1842, practising, writing, dreaming, fighting.

J. J. Rousseau was the exponent and leader of a great hygienic movement that swept over all countries. Many people, physicians and laymen, followed the call with great enthusiasm—among them Faust. Why was there so much misery, so much sickness everywhere? Because the people were ignorant. They had to be enlightened in matters of health and disease, had to be taught how to live healthily and happily. Man is reasonable by nature. Properly enlightened, he will lead a pure and healthy life, and the result will be sheer happiness. To fulfill this task scores of men ardently set to work.

It is difficult to teach adults. Old people who have developed habits will hardly be convinced that it will benefit them to change their mode of living. Whenever a new theory or a new creed is propagated, the children are the natural foci of all efforts. This is particularly true in matters of hygiene. We concentrate our work today on mother and child. And so did Faust.

In 1784 he wrote a little book on midwives and the conditions of midwifery in rural districts, a problem which was very serious at the time, and to which another pioneer in the field, Johann Peter Frank, devoted much of his work.

Faust recognized that many disturbances result from an abnormal sex-life, and endeavored to break some of the sexual taboos. The woman in labor should bear her child in the sanctuary of her home, surrounded by the entire family. Then the children would see what their origin is, and would see that this is a natural process and not a mysterious operation. It would extinguish morbid curiosity, and as a result innocence and peace would return among men.³

In a book "How to regulate the sexual instinct of men and how to render men better and happier,"⁴ Faust makes wrong clothing of the children responsible for sexual precocity, particularly the wearing of tight trousers. He propagates a loose dress

³ Die Perioden des menschlichen Lebens, Berlin, 1794.

⁴ Wie der Geschlechtstrieb der Menschen in Ordnung zu bringen und wie die Menschen besser und glücklicher zu machen, Braunschweig, 1791.

for children of both sexes. (Fig. 1) He propagates it enthusiastically and in a delightfully naive way. "My book will create a sensation," he writes in a concluding chapter. "We Germans are a united, great and noble people that shall become more and more respected and noble and I therefore wish that all German children of all classes would be dressed in a uniform way all over Germany." He wants the best men in the country—including Goethe, Wieland, Herder—to examine the case, to experiment with different dress patterns. He draws up regulations for the authorities to introduce such a uniform and national dress. And as he did not find much response in Germany, he had the book translated into French and presented to the National Assembly in Paris.⁵ A revolutionary government might be more amenable to such suggestions. An English translation was made in the same year.⁶ Faust is not a nationalist. He doesn't want a uniform in a military sense. Far from it. He fights for the liberation of the child—of all the children of all countries—from the bonds of an unnatural dress harmful to its development.

The book that won Faust an international reputation was his catechism of health—*Gesundheits-Katechismus zum Gebrauche in den Schulen und beym häuslichen Unterrichte*, Bückeburg, 1794⁷ (Fig. 2)—a small booklet of 92 pages, teaching the elements of hygiene. A small booklet and yet a great book which had a tremendous influence upon its time. It was translated into many European languages, and it has been estimated that more than 150,000 copies were sold within a few years.

II.

It seems obvious that such a book would find a warm reception in the country of Benjamin Franklin and Benjamin Rush. In 1798, four years after the initial appearance of the book, an English translation was "Published for the use of the Citizens of the United States," in New York, Printed by R. Wilson, for

⁵ Hommage fait à l'Assemblée nationale de quelques idées sur un vêtement uniform et raisonné, à l'usage des enfans, Strasbourg, An 3 (1792).

⁶ An essay on a peculiar uniform and national dress for children. Addressed to the national Assembly of France, London, 1792.

⁷ The book has been reprinted from the 9th edition by Karl Roller, *Der Gesundheits-katechismus* Dr. Bernh. Chr. Fausts, Leipzig und Berlin, 1909; and a facsimile of the first edition was edited by Martin Vogel, Dresden, n. d. (1925).

Samuel Campbell, 124, Pearl-street. It had the title: Catechism of Health; selected from the German of Dr. Faust; and considerably improved by Dr. Gregory, of Edinburgh.⁸ (Fig. 3)

The book was recommended by Benjamin Rush and Hugh Williamson:

RECOMMENDATIONS

Dr. Faust's Catechism of Health, as improved by Dr. Gregory of Edinburgh, is a very valuable work, and happily calculated to promote not only Health, but Morals in young people. It has my best wishes for an extensive circulation in the United States.

BENJ. RUSH.

Philadelphia, 21st March, 1798.

The Catechism of Health, by Dr. Faust. improved and corrected by Dr. Gregory, is, in my opinion, a Work of great merit, equally deserving the attention of Parents and Children. If this Book was generally read, and the advice it contains respected, thousands of our fellow-citizens might be saved, who perish under the common discipline.

HU. WILLIAMSON.

New York, 26th March, 1798.

The American edition was not the first edition in the English language. It had been preceded by an edition published in 1794: Catechism of Health, for the use of Schools and Domestic Instruction. Translated from the last German edition, by J. H. Basse, London, for C. Dilly, 1794. 12. Another edition of the same translation was published in Dublin the same year, a copy of which is to be found at the Library of the College of Physicians in Philadelphia.

This first edition however had some serious deficiencies. The translator was a German, and his text was incorrect and obscure in many passages. It was therefore submitted for revision to James Gregory (1758-1822) who at the time was professor of clinical medicine in Edinburgh, having succeeded William Cullen in 1790. Gregory's attitude towards the book is best illustrated by a letter that he wrote to the publisher, and which was printed as a preface to the book:

I have now perused, with great attention and much pleasure, the translation of Dr. Faust's Catechism of Health, which you put into my hands a few days ago. I adhere to the favourable opinion of it which I expressed to you after reading only two or three pages of it when you first shewed it to me; and as in reading it over carefully, I put my marks either of assent and

⁸ There is a copy at the Surgeon-General's Library in Washington, another at the Library of the College of Physicians in Philadelphia



Wie vorstehendes Kind gefleidet ist, so sollten alle Kinder, sowohl männlichen als weiblichen Geschlechts, vom Anfange des dritten, bis zum Ende des siebenten oder achten Jahrs gefleidet werden.

FIG. 1

The dress recommended by Dr. Faust for children of both sexes to be worn from the beginning of the third to the end of the seventh or eighth year. From the first German edition of the Catechism, 1794.

approbation, or of dissent, or of doubt, to almost every proposition in it; I can say, with confidence, that I think it a work of very extraordinary merit, and one that, if it were generally known in this country, might be of infinite use. It is indeed, the best popular medical work I ever read: nor do I in the least wonder at the extensive distribution, and the high estimation of it in Germany.

To the best of my judgment it contains more solid good sense, and more useful information, in less bulk, than any medical book I ever saw, from the Aphorisms of Hippocrates to your last edition of the Family Physician inclusive; and, what I reckon of very great consequence, there is less mixture of nonsense in it, which might either confound or mislead those for whose use it is intended.

I highly approve your benevolent purpose of reprinting it here, and diffusing it as generally as possible.

I think you should print a great many copies on the cheapest paper, that the poor people may afford to purchase it, or, that those in more affluent circumstances may be encouraged to purchase great numbers of them, and to distribute them among their poor neighbours. By all means print a good number in the handsomest manner on the finest paper, to tempt fine people to buy and to read it.

If you think my name and recommendation can be of any use in promoting the distribution of such a work, you are heartily welcome to use them in the most public manner, or even to print this letter at the beginning of it. Nay more, if you please, I will revise it, and superintend the printing of it, and correct the press.

If you approve of this, you must publish it under the title of "Selection from the Catechism of Health of Dr. Faust, translated from the German, and now published for the use of the Inhabitants of Scotland:" you may say revised by me if you please. I should in that case abridge it considerably, by omitting some things which appear to me erroneous, or doubtful, or useless, or whimsical; or not suited to the state and manners of the people of this country.

Dr. Faust you will observe has some whims: for example, about the very free use of potatoes hurting the understanding: Sulphur ointment being dangerous to health, etc. (I even suspect an error in the translation there, of *sulphur* for *mercurial*; which rashly used is very dangerous, and may even have those very bad effects which are imputed to the sulphur, and which I never knew sulphur produce.)

There are several errors, and some very obscure passages in the translation; evidently proceeding from the Translator's imperfect knowledge of the English language, (*luxes*, for *luxuries*, *repulses*, for *repels*, *heavy*, for *severe*, and so forth.) These I should, of course, correct in reprinting it.

The plan for extirpating the small-pox, etc. I should omit as impracticable, at least in this country, at this time. I doubt whether it ever can succeed: But supposing the Author to be perfectly right, this is not a time for such a plan: And people should be told, not always what is absolutely best in itself, but what is the best that they can or will do: For example, as to the small-pox, universal inoculation, and the cool regimen: And as to strong

Gesundheits-Katechismus

zum Gebrauche

in den Schulen

und

beym häuslichen Unterrichte

von

Bernhard Christoph Faust. D.

Groß-Schaumburg-Lippischem Hofrathe und Leibarzt,
der Königl. Märkischen Dekonom. Gesellschaft zu Potsdam,
der Schweizerischen Gesellsch. Correspond. Ärzte und Wundärzte,
und der Königl. Churf. Landwirthschafts: Gesellsch. zu Celle Mitglied.

Mit Holzschnitten.

30 Stücke dieses Buchs kosten 1 Rthl. — 1 Stück 1 g Gr.
In Pappe eingebunden 20 St. 1 Rthl. — 1 St. 1 $\frac{1}{3}$ g Gr.

Bückeburg 1794.

Bei Johann Friedrich Ulthans. Hofbuchdrucker.

FIG. 2
Title-page of the first German
edition.

liquor, not abstaining from it altogether, (as certainly would be best,) but only getting drunk with ale or porter, instead of whisky and gin, which are absolute ruin to them in mind, body, and estate.

The form of Catechism by no means does justice to the strong good sense, the sound morality, and the rational piety of Dr. Faust: Nor can it make that strong and pleasing impression, which classical composition would do, on readers of a cultivated taste: But his sentiments need not the aid of ornament: And the form of Catechism, and his frequent, and seemingly needless, repetitions are probably well suited to the state and habits of those for whose use chiefly his work is designed. They will tend to assist the memory, and to make the impression stronger; as well as to enable the people to apply the precepts easily and readily. Therefore, as he made it at first a Catechism, so let it remain."

The Editor has only to add, that the selection proposed has been made, and the printing of it revised, by Dr. Gregory, according to his promise.

W. C.

Gregory's edition was published in 1797 in Edinburgh:

The Catechism of Health; selected and translated from the German of Dr. Faust. Illustrated with Copperplates. Now First Published for the Use of the Inhabitants of Scotland, By the Recommendation of Dr. Gregory. Edinburgh: Printed for William Creech; and sold by Dunlop and Wilson, Brash and Reid, Glasgow;—Angus and Son, A. Brown, J. Burnet, Aberdeen, 1797.—front., XV, VI, 146 p., 1 pl. 12° (A copy of the New York Academy of Medicine.)

The American edition is a reprint of this Scottish edition. It is so literal, that it includes the references to the plates although these were omitted.

III.

In giving a brief analysis of the book I will compare the American with the German edition, in order to show in which points the German author and the Scotch editor disagreed.

The book is divided into two parts, a first division (pp. 1-106) "of health," a second division (pp. 107-146) "of disease." The arrangement is the same in both editions—queries, answers, occasional quotations from the Holy Script as testimonies, and instructions for the school-teachers.

The first paragraph is "Of Health; its Value, and the Duty of preserving it, and of instructing Mankind, particularly Children, in these important subjects." A few quotations will give an idea of the spirit of the book:

Q. 1. DEAR Children, to breathe, to live in this world, created by God, is it an advantage? Is it to enjoy happiness and pleasure?

A. Yes. To live is to enjoy happiness and pleasure; for life is a precious gift of the Almighty.

Q. 6. What is understood by a state of good health?

A. That the body is free from pains and infirmities, fulfills its duties cheerfully and with ease, and is always obedient to the soul.

Q. 7. How does he feel who enjoys health?

A. Strong; full of vigour and spirits; he relishes his meals; is not affected by wind and weather; goes through exercise and labour with ease, and feels himself always happy.

Q. 9. Can you children be merry and laugh, joke, and jump about, eat, drink, and sleep, when you are ill?

A. No. We can only do so when we are in good health.

OBSERVATION

If a child be present who was ill not long ago, the Master will take the opportunity of asking him the following question:—"You was ill; tell me did you feel yourself so happy, so easy as you do now?" To this a sensible child will answer, or will be taught to answer—"I found myself exceedingly ill, I could neither eat, drink, nor sleep; nothing afforded me pleasure or joy; I was full of anxiety and pains; but now restored to health; thanks be to God, I know it is the greatest good."

Q. 15. Is it sufficient if he take care of his own health?

A. No. It is also his duty to take care of the life and health of his fellow-creatures.

Q. 16. And what is the duty of parents towards their children?

A. They are bound to take the tenderest care of their health and life.

The text then goes on discussing the Duration of Life: ("threescore years and ten, by reason of strength they be four-score years.") and the Signs of Health (II) whereby the importance of heredity is stressed. A paragraph follows "Of the Construction or Structure of the Human Body" (III) which is not a treatise of anatomy, but draws the attention to the natural healing power of the organism and to the general causes of disease.

Chapters IV and V deal with the "Attending and Nursing of Infants" and with the "Treatment of Children . . . from the Third to the Ninth or the Twelfth Year." They are so charming, so full of common sense and sound judgment, so modern, that I wish I could reproduce them in full. They recommend fresh air, cleanliness, a rational diet, they fight the bad habits of swathing and rocking the children, they advise having the older children mix together, so that "they learn to know, to understand and to love each other, and so lay a foundation for unanimity, mutual fondness, and the happiness of their lifes." We have

not much to add today to what Faust has written on the subject.

Then follows (VI) Faust's pet subject "Of clothes fit to be worn by children," where he of course advocates his loose garment. "It ought to be simple, clean, light, cool, cheap, and easy to put on or take off; it ought to be different in every respect from that of older or grown-up persons."—"A child ought to wear a wide linen frock, white, with blue stripes, having wide, short sleeves, and a shirt of the same form." In winter a woolen frock is to be added "to be worn between the shirt and the linen frock."

Faust of course is cranky on the subject. Whether the stripes be blue or red certainly did not make any difference. Yet the great idea that Faust was propagating was that the child-body is not a reduced-size picture of the adult organism, that it has its own laws which have to be taken into consideration. The children in the 18th century were dressed like adults in a way most harmful to their development. Another pioneer in the child welfare movement, Nicolas Andry, in his "Orthopédie," 1741, a treatise on how to prevent and correct deformities of the infant organism, still had to accept the customary dresses, as is shown by the illustrations of his book (Fig. 4).

The next chapters (VII-XX) "regard grown-up persons as much as children." Their subjects are Air, Cleanliness, Food, Drink, Wine, Brandy, Tobacco, Exercise and Rest, Sleep, the Habitations of Man, Schools, Thunder and Lightning, overheating and catching cold, the Preservations of certain parts of the Human Body. A paragraph on "The Beauty and Perfection of the Human Body" concludes this first division.

It is impossible to go into details. Suffice it to say that a modern hygienist will whole-heartedly subscribe to most of Faust's statements. And this is undoubtedly interesting. Faust had medical conceptions that were very different from ours. In the meantime Pettenkofer and his school studied the surroundings of man and their influence upon the body scientifically. And yet, in the field of every-day hygiene, we do not know much more than empiricism, and common sense had taught Faust just as well. And before him it was known to the Greeks. It was old wisdom, and yet rarely applied before Faust and—after him.

In this first division James Gregory followed Faust's text nearly literally. He certainly has not "abridged it considerably,"

E. P. Webster

C A T E C H I S M

O F

H E A L T H;

SELECTED FROM THE

GERMAN OF DR. FAUST;

AND CONSIDERABLY IMPROVED BY DR.
GREGORY, OF EDINBURGH.

*Published for the Use of the Citizens of the
UNITED STATES:*

At the recommendation of Dr. *Rush*, of Philadelphia;
and Dr. *Williamson*, of North-Carolina, now
residing in New-York, &c.

5177

NEW-YORK:

PRINTED BY R. WILSON,

For SAMUEL CAMPBELL, 124, Pearl-street.

1798.

FIG. 3
Title-page of the American edition. Courtesy of the Surgeon General's Library.

as he announced in the preface. There are a few minor omissions as in the case of "Pumpernickel," a bread unknown outside of Germany. The only point on which author and editor have opposite views is concerning potatoes, where the American editor briefly states:

Q. 162. Are potatoes wholesome?

A. Yes: and very nourishing.

While Faust has doubts:

Q. 166. Potatoes eaten in moderate quantities are a pretty good and wholesome food; but are they good and wholesome also, if you eat them daily in large quantities?

A. No: if you eat daily a great many potatoes, they will not be quite wholesome; and they are not very nourishing.

(Note. To eat potatoes without measure is harmful to health and probably also to the intelligence of man.)

The second, and much briefer, part of the book discusses how the people should behave in case of illness. The author strongly recommends seeking the advice of a doctor and avoiding quacks. He then gives enlightening instructions on the sick-room, on the general diet of sick people, on nursing, first aid, occupational and epidemic diseases. Special chapters are devoted to small-pox, measles and dysentery. The last paragraph is entitled: "Of Treatment, after Diseases are removed."

Q. 392. What ought to be observed after severe diseases are removed?

A. Regularity and temperance in eating and drinking, taking only light nourishing food, and observing not to expose ourselves too soon to the weather.

Q. 393. May a person just restored to health set to work immediately?

A. No; a person just risen from the bed of sickness ought first completely to recruit his natural strength before he begins to work again.

This ends the book in the American edition. The German edition has an additional chapter on hospitals, the teeth of man, the order and periods of human life and the perfecting of health. Gregory has omitted this, but otherwise again has followed Faust's text very closely, except in the case of small-pox.

Both agree in the great value of inoculation for the prevention of small-pox. The description of the procedure to be followed is very good:

ADDRESS TO CHILDREN

Children, the natural small-pox is a bad distemper—as bad as the plague? But god has, in his goodness, enabled man to find out a remedy for the alleviation of the great miseries occasioned by it. He has led us to the important discovery of inoculation, which destroys in a great degree the virulence of this baneful disease.

P 128.

L. 22.



FIG. 4

From Andry, *L'Orthopédie ou l'art de prévenir et de corriger dans les enfants les difformités du corps*, Paris, 1741, vol. I, p. 128.

When children are inoculated they have only a few pustules of the best kind; they are seldom confined to bed; seldom lose their health; and of a hundred inoculated hardly one dies; whereas one out of ten of those afflicted with the natural small-pox generally dies.

Q. 380. Do you wish to be made acquainted with the process of inoculation?

A. Yes; if you will be so kind as to explain it.

INSTRUCTION HOW TO INOCULATE.

In order to inoculate a child in a good state of health, a needle is dipped in a little fresh thin matter of true small-pox, with few pustules. With this needle an incision is made of the breadth of a straw under the scarf skin of the arm above the elbow, without drawing any blood, so that the matter shall be lodged under the upper skin; and this is called inoculation of the small-pox.

The effect produced, and the conduct to be observed by the patients, are as follows: Having the great advantage of knowing to a certainty that the person inoculated will have the small-pox within ten or fourteen days, the strictest regularity and temperance with regard to diet is to be enjoined.

The fourth, fifth, or sixth day the incisions become inflamed, red, thick, and hard; and from this time till the completed restoration of the patient to perfect health, the incisions, which are often much inflamed, and from which a great deal of matter oozes, ought to be repeatedly washed every day with cold water.

The seventh, eighth, or ninth day after the inoculation, the patient feels pains under the arm, and is attacked by head-ach, and fever; and sometimes vomits.

This fever lasts two, three or four days, during which period the patient should not remain in bed, but, though it may be very inconvenient in the beginning, walk, or be carried about, where there is fresh, pure, cool air, which is absolutely necessary.

In free and cool air, the fever and head-ach go off; and if the forehead and arms be frequently washed in cold water, almost all illness will go off.

The second, third, and fourth day of the fever, or the tenth, eleventh, or twelfth day after inoculation, sometimes later, the small-pox come forth of their own accord: they ought not to be forced to make their appearance.

In most cases there are few pustules, which, being good, the disease is soon at an end. The pustules in this case contain little matter, and dry soon; and it is only necessary to keep the patient regular and in fresh air, to prevent the disease from becoming dangerous.

Q. 381. Can a person be infected twice by the small-pox?

A. No; the true small-pox cannot infect the same person more than once: all stories of getting the infection twice are erroneous."

So far, both editions carry the same text. But then Gregory stops here, while Faust goes on propagating with great eloquence the necessity of establishing special small-pox hospitals in the vicinity of the cities. All people affected with small-pox should

be isolated in these hospitals, and under no circumstances should inoculation be practised outside the hospitals, as each case might become a source of further possibly fatal infection. In this way it ought to be possible to wipe out the disease in a short time. The cost would mean nothing compared with the tremendous loss incurred every year through the death of thousands of people. Quoting Benjamin Waterhouse, Faust refers to successful attempts in isolating small-pox patients, done in Rhode Island.

Faust naturally became an enthusiastic follower of Edward Jenner. And in a later edition of the book he added two queries and answers:

Q. 419. Which was the memorable day on which Edward Jenner vaccinated the first time?

A. The fourteenth of May, 1796.

Q. 420. Should all nations celebrate this day?

A. Yes; all nations should consider the 14th of May a holiday, should celebrate it and thank God for the gift of vaccine and for the relief from small-pox.

Gregory has slightly abridged Faust's book, has corrected it in a few minor points, but has certainly not "considerably improved" it as the publishers stated on the title-page.

IV.

Faust was not a solitary fighter. Wherever the spirit of the Encyclopedist was alive, and wherever the waves of the great revolution had penetrated, doctors arose spreading the gospel of health enthusiastically. Endless books and pamphlets were written, numerous journals started, to lead the people to a better life.

The American nation, erected upon the foundations of a rationalistic philosophy, was a good soil for these new tendencies and could not but welcome a book like Faust's. Benjamin Franklin's philanthropic views and achievements had a far-reaching influence in this country, as well as in Europe. Benjamin Rush was at his best, not as a medical teacher but as a social reformer.

The political reaction that followed the French Revolution was a reaction in hygienic matters as well. Another revolution, the industrial revolution created appalling health conditions for ever-increasing parts of the population. Who could have afforded to follow Faust's principles, living on starvation wages, in slums,

in darkness and filth? Faust once wrote that the wealthy people should be aware of the fact that poor general health conditions threatened them too. It took a long time for them to realize it, and a long time before health education reached the level it had had towards the end of the 18th century.

Faust was a child of his time, with all its idealism, exuberance and sentimentality. What makes him so lovable is his great universal kindness, and the broad vision he had of whatever he attempted. All his efforts were dedicated, not to a single country, but to humanity; all his writings were deposited on an altar, the flame of which was burning for mankind, as is graphically expressed in a vignette at the end of one of his books. (Fig. 5)



FIG. 5

Vignette at the end of Faust's book "Wie der Geschlechtstrieb der Menschen in Ordnung zu bringen, etc.,," Braunschweig, 1791.